Rousseau, Machiavelli and Gramsci – How the Masses are Led by a Leader Sirohi who believes in Hegemony – but what of the past, as Greek Bible is Written

By Shomit Sirohi

I. Political Philosophy and perhaps a dash of Political Science

When politics is in fact depicted as an art by Lenin, of creating modern politics which then is Sylvain Lazarus discussing in fact his Bolshevik sequence as lapsed when the Soviets dissolve and State politics also fails tragically then in a move with N.E.P by

Lenin, and Trotsky is also stranded.

Politics is this thinking of the people, with a dash of social science added for political science – to debate as it were, in Heidegger's sense of the ontic privilege given to the debate as only insurrection which wins after this sequence especially. Ontic here is the daily happiness of people, but onticness is also then just a privilege – because of class of course, the people and so insurrection added to the ontic, to criticize the French structuralists for privileging the ontic, and then a radical politics as in fact the meaning of Being – that alithea that is in fact only a Rousseau and Machiavellist and

Gramsican thinker which will be the politics of the left.

The Alithea then is a search for in fact that Rousseauist called “Event”, “Overdetermination” and even “Democracy”, or for that matter “Will of the People.”

I mean alithea is afterall an encounter. Imagine Majid in my own novel, Sirohi, who then catches the ball and dislodges the stumps of a cricket match.

The French lives of philosophers is in search of that cricket match. That Majid explains, is about fate afterall, our destined happiness.

But here comes the sphinx of the matter, that happiness is brought about by politics, because in fact

of Lenin and Trotsky – that also Mao – the merger of the personal and the political that Alexandra Kollontoi also meant.

II. So Afterall – Defeat BJP, Defeat Sena, and March in Mass Lines – what is going on here, in the Indian Revolution which then hegemonies democracy

Hegemony and personal lives then – the discourse getting personal after a history of mass upsurges is just the alithea of an encounter.

“Majid, what then of this encounter, why so personal, when politics is so radical? Why not just radically assert the politics of Rousseau, Machiavelli and

Gramsci as a Trychomathean Leader – Sirohi, the fox and Lion of the process. Is he this sensitive young man in search of a person to assist him, or is he in fact a Lion, which I mean is empirical as a leader who is in fact a Prophet – but can just be empirically a Prophet – I mean without doubt he is a radical leader and winner of the Left – see Paul celebrating as the Greek Bible is read, can we get here, what Agamben must be forced to call – whatever, whatever singularity – that singular politics that means alithea is announced, and happiness is a simple es gibt.”

V. Conclusion – Remarks on Happiness and Politics

Sometimes happiness is to put politics in service of good. All that I know is this. Socrates, and Plato dialogue with Phaedras – “will happiness then be a subject of Plato in politics and wealth and happiness for me? I mean for me?” Plato in the period of course of a slave revolt in Macedonia which rupturally attacked Alexander as youthful available in a film composition by Sirohi on Aenead recently – “I remark that politics of the Republic then has a leader who has the highest health which then in a crisis of sorts, is only a minor problem – because the major problem is called a revolt.”

VI. Reading the Gospel

Minimum as maximum – a man who dines in poor food in Islamic neighbourhoods perhaps is then a leader – the maximal.

“When Plato sees the Phaedras written he also means politics, that political science, which means to be like this, but what is the point of debate, onticness, just being in the world, that privileged onticness, which means just sandwhiches and juice. But I also mean, in perfection, insurrection. That is all Dasein, I mean this as political.” Heidegger on Phaedras, remark in the 1970s.